CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

EXTRACTS FROM THE TRINITARIAN REVIEW.

(Continued from page 65.)

Serious Reflections.—SEC. V.*

First. "How striking must be the difference between the" *avowed* worship of Trinitarians, and all the pious examples of prayer and praise to be found in the oracles of God! Trinitarians *profess* to worship "one God in three Persons;" but all the pious saints and inspired teachers of whom we have any account in the Old Testament or the New, including Moses and the prophets, Christ and his apostles, worshipped "God in one Person only." During the days of inspiration all "the true worshippers" "bowed their knees to the God and Father of our Lord Jesus Christ," and acknowledged HIM as "the only true God." But Trinitarians *profess* to "bow their knees" to a "three-one God," while no such Being is so much as once named by any inspired writer. These are, indeed, striking facts, which demand the serious regard of every Christian. And they are believed to be facts, in view of which *some* persons have reason to fear and tremble.

Second. If the Scriptures alone are to be regarded as the standard of worship, "how striking" is the evidence that the doctrine of the Trinity is wholly *unfounded!* No such doctrine is once asserted in the Bible; no such object of worship is once brought to view in any prayer, nor in any song of praise in that precious book. The advocates for the doctrine, by *their* manner of comparing scripture with scripture, fancy that they find support for the doctrine. But from what premises may we more safely draw conclusions, as to the number of Persons in Deity, than from the unequivocal and uniform examples of prayer and praise to be found in the sacred volume? A doctrine which palpably contradicts all these examples *must be erroneous*, or it is in vain to call the Bible the "rule of faith and practice."

If all the scripture examples of prayer and praise, were as explicitly and uniformly in favour of worshipping "one God in three Persons," as they are in favour of worshipping "God in one Person only," what would Trinitarians say of the *obstinacy* and *blindness* of their opponents? But if in that case the argument for a "three-one God" would be invincible, and leave us without excuse, why will they contend for their doctrine while every example is decidedly against them? Can they feel justified in resisting such evidence when brought against themselves, as they would have deemed absolutely conclusive and irresistible, had it been produced in their favour? Could they produce from the scriptures even *one* approved prayer, in which God was evidently addressed as three distinct persons, it would, in my opinion, be of more weight than all the arguments I have yet seen on their side of the question; and much more difficult for me to answer. For in that case, there would be obvious disagreement between approved examples. But now the examples are uniform and decisive, for there is not *one dissenting voice.*

Third. "How striking must be the difference between the" feelings of Trinitarians towards such as worship "God in one Person only," and the feelings of the Lord Jesus towards such worshippers! Trinitarians can treat such worshippers as teachers of "damnable heresies," as "apostates," as "the enemies of Christ;" as those who "deny the God of the Bible;" as persons who have NO GOD, NO SAVIOUR, NO COMFORTER! Yet our blessed Saviour, by his own precept and example, could teach his followers to worship God as one person only. If he could *teach* his followers thus to worship, we may be sure that he will graciously regard as his disciples, those who obey and worship according to his precept and example.

This thought may afford comfort to those who are despised and reproached for worshipping the Father as the *only* true God. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye, and leap for joy, for behold your reward is great in heaven." Luke iv. 22. 23.

It ought, however, to be remarked that *all* Trinitarians do not take the uncharitable ground which has been mentioned. Let the observations be applied only where they are applicable. It is very unchristian to impute to a whole sect the faults of imprudent individuals.

Fourth. "How striking must be the" fact, that many at this day, who are denounced as "heretics" and "infidels," have every scripture example of prayer and praise in favour of their faith and their worship; while, on the contrary, those who thus denounce them, have not even *one precept* nor *one example* in favour of their doctrine, or their forms of worshipping God as three Persons! This fact is indeed so extraordinary that I shall not be surprised if many doubt the correctness of my statement, until they shall examine for themselves. But I feel confident that the more thoroughly they examine, the more they will wonder that the doctrine of the Trinity was ever thought of in the christian world; and much more will they wonder that it has any advocates at this day among learned and pious men.

Fifth. "How striking must be the" questions to some people, if he, who is ordained to be their judge, should thus address them—"How came you to treat as my enemies those who worshipped God according to my direction and example? What did you make of *me*, while you treated my followers as '*heretics*' and '*infidels?*' Who authorised you to assume the office of judge, and condemn my servants? Who gave you dominion over their faith? What would be your fate, should I treat you according to your conduct towards your brethren?—Did I not say to you, 'Condemn not, and ye shall not be condemned?' Yet how often have you dared to condemn even those who made *my* testimony, *my* precepts, and *my* example the rule of their faith and worship? Yea, how often have your rash and indiscriminate censures of those who worship 'God in one Person only,' involved *me* among the teachers of 'damnable heresies?' Why did you shut your eyes against my precepts and my examples, and catch at every ambiguous expression, phrase, or word, to support a doctrine which is implicitly condemned by every approved example of worship to be found in the scriptures?"

Sixth. "How striking must be the" thought, that we have in this country a Theological Institution, richly endowed, which has for one of its professed objects the support of a doctrine that is implicitly contradicted by all the approved prayers and songs of praise contained in the scriptures! "How striking it must be" to think that this Institution is under the guidance of Professors eminent for their talents and piety, yet bound by the most solemn "promise to maintain and inculcate" the doctrine and worship of one God in three equal Persons, "in opposition not only to atheists and infidels, but to *Jews—Arians, Socinians, Sabellians, and Unitarians!*" Every person who shall suitably reflect on the situation, and the task allotted to these worthy men, must be freed from envy, and filled with compassion.

If I am not deceived, it has been fairly shown, that not only Moses and the prophets, but Jesus and his apostles, were decided UNITARIANS; and as they were of the seed of Abraham in the line of Jacob, they may all without great impropriety be called "Jews." They were so at least in respect to the worship of God as "one Person only." Does it not then follow that these respectable Professors are "solemnly" bound to "maintain and inculcate" the doctrine and worship of "one God in three Persons" "in opposition to" Moses, David, and Daniel, and all the saints of the Old Testament; "in opposition to" the apostles and primitive Christians; and "in opposition to" both the *instructions* and the *example* of the Lord Jesus?

But in addition to saying, "I solemnly promise to maintain and inculcate;" these Professors have all the *honours* and the *emoluments* of office, to induce them to shut their eyes against every ray of light which may arise in the church, "in oppositson to" the creed they have engaged to support. For according to the Constitution under which they hold their offices, should they become convinced by the instructions and example of Jesus, that the FATHER is to be worshipped as the "*only* true God," they will of course, become disqualified for the trust reposed in them! Posterity may wonder how it happened, that in forming an Institution for the improvement of students in Divinity, provision was made to *fetter the minds of their instructers*, and to *obstruct the progress of light and truth.*

These observations, however, have not been made from a spirit of hostility to the Theological College, nor from the least disaffection to any one of its Professors; but from deep regret that the members of so important a seminary should be under any improper restraint or embarrassment, in respect to impartial inquiry; from a strong persuasion that the established creed will hereafter involve the most serious difficulties; and from a sincere wish that before all the benevolent founders are laid in the grave, some prudent measures may be adopted, to insure the perpetuity and usefulness of the Institution, by freeing its officers from the *necessity* of acting "in opposition to" the formidable phalanx of *inspired* "*Jews*," with the LORD JESUS as their INVINCIBLE CHIEF.

The "striking difference between the" creed of the Jewish phalanx and that of the Institution, may be *seen* if not *felt.* The two creeds stand thus:

"Jehovah is our God; Jehovah is ONE."
Jehovah is our God; Jehovah is THREE.

If the Professors can "maintain" their creed "in opposition to" the "Jews," they will have but little to fear from either of the other sects which they have bound themselves to oppose. But it is hoped that in opposing the "Jews," they will remember that "our Lord sprang out of Judah;" and that he never worshipped, nor taught his disciples to worship, as God, any other person than his Father, the *very* person, and the *only* person whom the "Jews" have acknowledged as the living God.

It is not the object of these remarks to attach moral blame to any person who was concerned in organizing the Institution. Two considerations, however, may be added to show that they misjudged in a case of vast importance.

1. In every age of the Church, there has been the same *propriety* or *impropriety* in men's binding themselves to support a human creed, expressive of the opinions of the majority. In the days of Luther and Calvin the papal clergy were the majority. They as firmly believed in the doctrine of transubstantiation, and other peculiarities of the papal church, as any of the protestant clergy at this time believe in the doctrine of the Trinity. Let it now be supposed that then a Theological Institution was founded by the influence of the papal clergy; and that provision was made to bind all who should ever become instructers in that College "to maintain and inculcate" the doctrine of *transubstantiation*, the *primacy* and *infallibility* of the Roman Pontiff, &c. &c. against the Protestants and every class of dissenters. Should we hesitate to say, *It would have been more wise if the Professors had been left free from such restraints, and rather encouraged to inquire, in the most impartial manner, respecting the truth of the contested doctrines?* And will not posterity say the same of the more recent Institution?

2. When such worthy men as the present Professors in our Theological Institution are thus elevated, and freed from parochial cares, they have some peculiar advantages for improving their own minds; and the imposition of a human creed seems to imply a *fear* that unrestrained and impartial inquiry, under such advantages would result in a conviction *that the doctrine is not true.* That there is a strong ground for such an apprehension is freely admitted. But, for this very reason, the Professors should be encouraged to make the most critical and impartial examination, instead of being bound to defend the doctrine, whether true or false.—Would it not be of the nature of insult if I should tell the present respectable Professors that they are not fit to be trusted with the Bible in their hands, and the best means for ascertaining its import, without being bound to defend a creed of human invention? But what less than this are they told by the "Statutes" under which they hold their respective offices! In a future day, some PETER may stand up in the council of that College and say, "Now, therefore, why tempt ye God, to put a *yoke* upon the neck of the disciples, which neither our fathers nor we were able to bear."

Extracts from Sermons by the late Robert Robinson.

There is a plainness in the writings of Mr. Robinson that the way-faring man may delightedly understand; and at the same time an energy and good sense, that the more enlightened may justly appreciate. I venture to transmit a few passages from his Sermons for insertion.—*Ch. Reformer.*

"It is certain, that whatever the Christian religion may be *now*, it was at *first* the most simple and clearest thing in the world: but unhappily some bishop in the Church of Rome declared 'that the Bible was a mysterious book, and contained assertions that might be dangerously interpreted by the unlearned;' and Protestants having foolishly imbibed the same idea, men groan under the imposed yoke to this day! Go into some of your villages, ask the shepherd, or the good man of the farm, 'do you understand the doctrines of Jesus Christ?' and you will find that he not only *does not* comprehend them, but thinks that he *ought not* to do so: he will, however, point to the house where the priest lives, who alone *does* and *ought* to understand the matter. But our blessed Master taught a doctrine that may be clearly understood as well without, as with learning. A school divine may estimate, indeed, the worth of a shekel; may trace where Jacob's well was situated; and why the sea that washed the coast of Idumea was called the red sea: but what have these things to do with the pardon of sin, and our hopes of future salvation? The Church of Rome abounds with mysteries, and Protestants seem delighted to follow the evil example: the ceremonies, the pomp attendant on public worship so powerfully occupy the mind of the worshipper, that the 'spirit,' and the 'truth,' is lost and forgotten. Our Lord Jesus Christ left his gospel to make its way in the world by its own intrinsic and superior merit: when he departed from it, this was the precious legacy he bequeathed to his followers; '*peace* I leave with you.' He did not say to his disciples, '*fire* I leave with you, burn those who oppose the truth: *fines* I leave with you, impoverish those who receive not the gospel: *the keys of prisons* I commit to you, fetter and deprive of liberty those who listen not to your teaching: *tortures* and *racks* I leave with you, condemn and lacerate and destroy all those who regard not your authority:' No: but he said, 'My *peace* I give unto you!'—When Jesus came to fulfil the law and the prophets, the simple majesty of his language—the beauty of his imagery—the alternate softness and severity of his address—the mild gracefulness of his deportment—his unwearied and ever-ardent zeal in the righteous cause, the cause of God, powerfully impressed his hearers! In order to mortify human vanity, to shew that religion was a plain, simple thing, and that common sense, attended with an honest heart, was all that was required, in order to learn and diffuse it, he chose twelve poor illiterate men, and sent them to preach the glad tidings of salvation to the world. Their topics were pure theology, unpolluted with puerile conceits, human politics, ecclesiastical traditions, or party disputes. It was gloriously said by a blind beggar, 'why herein is a marvellous thing,' that ye lawyers, with your traditionary wisdom, and broad phylacteries, know not whence Jesus is, and yet he hath opened mine eyes: now *we*—*we* who know not the law—*we* who are born in sin—*we* who are accursed, 'know that God heareth not sinners, and that if this man were not of God, he could do nothing.' How unanswerable this defence—the priests received it as truth is but too often received at this day, 'for they cast him out of the temple.'

"Take heart, then, my poor and simple brethren, you may all understand and possess this pearl of great price; all enjoy the free and impartial gift of God just as you enjoy the light of heaven, and the peaceful repose of the night. Let no one say, 'I was born in poverty, I have no friends, no learning, my days are spent in toil, and I can see no end of my cares:' all this may be true, but this will not prevent your knowing and practising and enjoying the christian religion, the Founder of which could exclaim, that 'the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.' The more wretched you are, the more you require heavenly consolation; and are any of you so poor, so forlorn, so persecuted, as your great Master? What does the gospel require of you but to love and obey God? If you do not serve him, it is because you do not love him; if you do not love him, it is because you do not know him; and if you do not know him, it is not for want of evidence, but attention. Such, then, my brethren, is the doctrine of Christ Jesus:—passion may think that the system wants fervour—pride that it wants ornament—zeal that it wants power—the voluptuary may say it is not pleasure—philosophers may say that it is not learned—the man of fashion that it is a cheat; but the cool, consistent Christian, the true disciple of Jesus, will feelingly pronounce it 'perfect and entire, wanting nothing!' As such, may it ever be received and acted upon; and *peace* will be the sure attendant both here and hereafter!"

Confessions of a Drunkard.

"Of my condition there is no hope of a change, the waters have gone over me, but out of the black depths could I be heard, I would cry out to all those who have but set a foot in the perilous flood. Could the youth to whom the flavour of his first wine is delicious as the opening scenes of life, or the entering upon some new discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall see himself going down a precipice with open eyes and a passive will, to see his destruction, and have no power to stop it, and yet to feel it all the way emanating from himself, to perceive all goodness emptied out of him, and yet not to be able to forget a time when it was otherwise, to bear about the piteous spectacle of his own self-ruins—could he see my fevered eye, feverish with last night's drinking, and feverishly looking for this night's repetition of the folly—could he feel the body of death out of which I cry hourly, with feebler and feebler outcry, to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.

"O, if a wish could transport me back to those days of youth, when a draught from the next clear spring could slake any heats which summer sun and youthful exercise had power to stir up in the blood, how gladly would I turn to thee, pure element, the drink of children, and the child-like holy hermit. In my dreams I can sometimes fancy thy cool refreshment purling over my burning tongue. But my waking stomach rejects it. That which refreshes innocence only makes me sick and faint.

"Twelve years ago I was possessed of a healthy frame of mind and body. I was never strong, but I think my constitution (for a weak one) was as happily exempt from the tendency to any malady as it was possible to be. I scarce knew what it was to ail any thing. Now, except when I am losing myself in a sea of drink, I am never free from those uneasy sensations in head and stomach, which are so much worse to bear than any definite pains or aches.

"At that time I was seldom in bed after six in the morning. I awoke refreshed, and seldom without some merry thoughts in my head, or some piece of a song to welcome the new-born day. Now the first feeling which besets me, after stretching out the hours of remembrance to their last possible extent, is a forecast of the wearisome day that lies before me, with a secret wish that I could have lain on still, or never awaked."

"The habit of indulgence in spirituous liquors is not more pernicious than it is obstinate and tenacious in its hold, when once it has forced itself on the constitution. It is not to be conquered by half measures; no compromise with it is allowable; the victory over it, in order to be permanent, must be perfect; as long as there lurks a relic of it in the frame, there is danger of a relapse of this mortal malady, from

*This Section was by accident passed over last week, and Section VI. inserted in its stead.

which there seldom is, as from physical disorders, a gradual convalescense. The man who has been the slave of intemperance must renounce her altogether, or she will insensibly reassume her despotic power. With such a mistress, if he seriously mean to discard her, he must indulge himself in no dalliance or delay. He must not allow his lips to taste of her former fascination."

"Webb, the celebrated walker, who was remarkable both for vigour of body and mind, drank nothing but water. He was one day recommending his regimen to a friend who loved wine, and urged him with great earnestness to quit a course of luxury, by which his health and intellects would be equally destroyed. The gentleman appeared to be convinced, and told him that he would conform to his counsel, though he thought he could not change his course of life at once, but would leave off strong liquors by degrees. 'By degrees, (exclaimed the other with indignation) if you should unhappily fall into the fire, would you caution your servants to pull you out by degrees?'"

CHRISTIAN REGISTER.

BOSTON, FRIDAY, DECEMBER 13, 1822.

In the *Christian Spectator* for November, in an article entitled "*An instance of wilful ignorance*," an afflicting account is given of the distress and sufferings of a respectable individual, occasioned by his views of religion. The account appears to be given by the minister of the parish, and commences thus:

In my parish lived J—— W——, an industrious farmer, prosperous in business, single, sober, a good neighbour, and in a worldly [*worldly!*] view, an estimable man. He lived fifty-six years. In the early part of his life, and to the age of about thirty, he had been an habitual attendant on the public worship of God. For several years his mind had been under serious impressions, and at some seasons his exercises were of a strong character, which led him to inquire 'what he must do to be saved,' urged him to seek the conversation of his minister, and to be much employed in religious concerns. But he quenched the spirit. He grew weary under such anxieties, and sought relief by a desperate expedient, viz. by taking shelter under wilful ignorance.——He entirely forsook the house of God, and all religious meetings, abandoned every attempt at prayer, shunned his minister, shut up his Bible, and wished to avoid every word and every thought which related to God and religion.

We are told that the reasons he assigned for this conduct were a design to lighten his condemnation by excluding knowledge. In this state of mind he lived for years, reserved, and retired, and apparently unhappy. Though often visited by friends, he would listen to none of their expostulations or arguments; but remained inflexibly settled in the principle that the happiest course for him would be to avoid all instruction. The account closes in the following manner:

Towards the close of life, his mind was greatly distressed, and at length his horror became insupportable. Month after month he became more disconsolate, quitted his business, seemed in a deep study, occasioned alarm to his friends, and was a burden to himself. I visited him, though not at his request, for he had no wish to see me. In this interview he was more free in conversation than I ever knew him to be.—He was in great agitation and distress of mind, and he wished that God would immediately take him out of the world. I took the Bible and explained the gospel to him; but he had no ear to hear. I asked him whether he read the Bible, to which he replied in the negative, adding that he had not read it for a long time, and that he could not endure to read it. I asked him if he prayed, to which his reply was, that he could not pray, and that neither the Bible nor prayer could do him any good. He did not, however, forbid me to pray with him.—There *had* been a time, he said, when he might have found the blessings of religion; but that period had long since departed—his fate was now settled—and the sooner he was out of the world the better. I endeavoured to alarm him by presenting a view of the tendency of such sentiments, but without effect. Within a week he was found, in the morning, suspended by the neck, dead.

I would suggest the following reflections on this melancholy case:

1. How empty and unsatisfying is the world without God. This man had an abundance. He chose a close retreat for the purpose of destroying himself, and there he hung a dreadful spectacle, surrounded by his treasures. *A wounded spirit who can bear?*

2. Awakened sinners always resist the Holy Ghost. They see, in some measure, their condition, but they will not submit to God. Their opposition to the Divine character is the only cause of their distress. What a wonder of mercy that any are conquered and saved. *So then hath he mercy on whom he will have mercy.*

3. Men are as certainly accountable for wilful ignorance, as for perverted knowledge.—Neglecters of public worship are answerable for all the instructions which they *might* have received from their spiritual watchmen.

4. Those who forsake the house of God, or live in the neglect of divine appointment, are likely to ruin their own souls. Your's, &c. B.

To us, the above account affords one of the most striking instances we have often witnessed of the dark and dismal influence of the soul-destroying system of Calvinism. There is no one, surely, whose mind is in any degree liberated from the thraldom of Calvinistic prejudice, that can read this account without the deepest lamentation at that dreadful perversity of mind, which, in view of repeated instances, like this, of the maddening and destructive effects of Calvinism, will still persevere in inculcating doctrines which fill the noblest and most ingenuous minds with all the horrors of despair, and finally urge them on with fatal desperation to seek the termination of their sufferings by the violent termination of their lives.

We make no apology (for none is deserved) for charging these dreadful results upon Calvinism. They are its natural and legitimate effects, and wherever this system has once taken hold of the mind and these effects do not follow, it is only owing either to a fortunate constitutional temperament, or to some counter delusion of a more innocent tendency.

We mean not to impeach the motives of those ministers who encourage this system, and who pursue a course of conduct that thus drives many valuable members of their flock to despair. We doubt not, that, for the most part, they sincerely think themselves in the path of duty, and attribute the unhappy results to other causes. But we cannot but cry out loudly and earnestly against that pertinacity of delusion, which adheres to such destructive doctrines against the plainest evidence of their fatal effects.

We have no hesitation in saying that the unhappy result of the case mentioned above was not owing to any extraordinary perversity of mind in the individual, but to the dark and gloomy character of the views he had been taught to entertain of God and the Divine government, and to the particular mode of treatment which his case received from his spiritual guide, during the early periods of his religious anxiety. We are told that previously to the age of thirty, he was under strong religious impressions, and was induced "to seek the conversation of his minister, and to be much employed in religious concerns;" but that he "quenched the spirit," grew weary under such anxieties, and resolved to relieve himself from them by forsaking the house of God, and avoiding every thing that was likely to keep alive his religious impressions. Now, though we know nothing of the particular cast of mind of the individual in this case, or of the treatment he received from his minister, yet from the near resemblance of the case to many that come within our knowledge, we think there can be little doubt that the man was driven to desparation by the false views of the Divine character and government, which he had early imbibed, and which were revived and enforced by his minister. It might have been, perhaps, partly the fault of early education, but we contend that it could not have been wholly so. If in the time of his first anxious inquiry, instead of being led to believe that he could do nothing for himself—that his very prayers were an abomination—and that God was a capricious sovereign, dispensing his renewing mercy as he pleased, without reference to character—if, instead of this, the character of God had been set before him in all its loveliness, as displayed in the gospel—if the gospel had been made known to him in its true character, *as a gospel*, a message of *glad tidings*—if he had been instructed and encouraged to read in it, as he should, the merciful offers of pardon and Divine acceptance, on the plain and simple conditions of repentance and honest endeavours of obedience—if, in a word, instead of the gloomy and soul-appalling doctrines of Calvin, he had been permitted to behold the cheering light of that system which reveals God as the affectionate Parent of mankind, inviting the weary and heavy-laden to himself, nourishing, with all a father's tenderness, the first movings of repentance, and meeting, even while a great way off, every returning prodigal—if in this light, the character of God, and the *glad tidings* of his blessed Son, had been presented to his view, how would his heart have melted with tenderness and love, and with what joy would he have enlisted himself as a disciple and follower of Jesus Christ. Who can doubt that this would be the case, with every one possessing the ingenuousness which this man is represented at first to have manifested? But under different management, how different and awful was the result. Who, in view of it, can avoid shuddering at the malignant influence of this dreadful system? And who is there, whose sympathies are not entirely frozen and dead, that does not feel his heart swelling with an holy ardour for the deliverance of his brethren from its misery and its fatal power?

Let every person, then, who wishes the accomplishment of this desirable purpose, consider and faithfully discharge his individual duty, by encouraging the distribution of tracts, and promoting, as far as his circumstances permit, the circulation of all writings adapted to enlighten the public mind, and reform the public sentiment.

HISTORICAL SKETCHES OF NEW-ENGLAND.

WITCHCRAFT.

(*Concluded from p.* 65.)

Among those who were hanged, was the minister Burroughs, whose name has been already mentioned, and whose character and fate deserves a more lengthy narration.

At the commencement of his vocation, he was settled at Salem. Here he was soon noted by the judicious, as one much more under the influence of feeling and fancy, than sound reason;—and of ambition very disproportionate to his merit.

These qualities led him into innumerable disputes and cabals, and he was ever in collision with some one of his own parish, or his brethren. In a word, he was one of those men who are determined to obtain notice on all occasions, whether great or small. Wherever, therefore, the public attention was directed, Burroughs was seen to place himself at full length, in the focus of observation. He lived in an age of religious enthusiasm; when men despised the sober dictates of common sense, in their inquiries after salvation, and placed all their hope upon faith; opening so wide the door thereof, that all manner of evil spirits had entered in and taken strong possession. Burroughs was not slow to catch the popular spirit; and in fanaticism, by his superior adroitness, shamed the most surprising achievements of the most fanatical. In times when, according to the cant of religionists, there were great awakenings, Burroughs was wider awake than any body; and in the outpourings of the spirit of any kind, his was ever the greatest share. Was any one entranced, and saw the wonders of the spiritual world, Burroughs would have a longer trance, and rather than not excel, be caught up to the third heaven, and hear things which no mortal should utter. In time, however, his aspiring disposition received a check, and he encountered that most perilous foe to ambition of every kind, the envy of his cotemporaries and brethren in spirit. His pastoral situation became critical: his over-wrought self-righteousness had disgusted the good and rational of his people, in the same degree that it had rendered him obnoxious to the opposite class; a parish quarrel was the consequence, which ended in the dissolution of the connexion between the minister and his people. After this, Burroughs itinerated, as the saying was, until at last he obtained a sort of settlement in a remote town in Maine.

Yet did not his foolish vanity forsake him, in his low estate. He wished to appear an extraordinary person in the eyes of his own family and domestics, which, the learned have long since determined, is impossible. For this purpose, he would persuade them to believe, that his God, if requested, would reveal to him their most secret thoughts and words. In short, his folly in this respect, would be incredible, were it not recorded in sober history. But alas, the vain man little thought what use would be made of his pretended inspirations, and of all his little deceptions to attract notice. He was literally treasuring up wrath against the day of wrath, and the time was well nigh upon him, when the same spirit of fanaticism, which he had assisted in nourishing, would demand the sacrafice of his blood; and although there is something irrisistibly ludicrous in the history of the man, yet none can but feel that his punishment was much too severe for his offences.

When, at length, the time arrived that witchcraft was prosecuted as a crime in Salem, Burroughs was remembered, and so good a chance to punish him, could not pass without improvement. At first, when the afflicted girls described those witch sacraments, at which human blood was drank in solemn mockery, they made deacons with peculiar facility, of those ancient, and paisied female forms, which old time can make from the greatest beauties. But to find a minister fit for such hellish ceremonies, was a more difficult matter. But the general odium that was attached to Burroughs in the place, and the fanatical mystery in which he had always affected to shroud his own character, designated him as the man, and some of the afflicted, faintly, at first, pronounced his name.—The suggestion took in an instant, Burroughs was a wizard, and all his mystery and his aberrations from the usual route of humanity, were at once explained. He was a child of the devil, and his god none other than the father of liars. An officer was dispatched with a warrant, and the unsuspecting man was arrested in the midst of his family, and brought bound to Salem for examination.

It is curious, and yet it is melancholy, to observe with how much effort the examining magistrates, implicated him in the crime. The following is from the authentic record of their doings. *Question.* Mary Lacy—was there not a man among you at your witch meeting?—*Answer.* None but the devil.—Your mother and grandmother say that there was a minister there. How many men did you see there?—I saw none but Robert Carrier.—Did you see no one else?—I think there was a minister there. Was not Mr. Burroughs there? Yes. This same Mary Lacy was one of the confessing witches, as they were called, and was, therefore, anxious to make her disclosure agreeable to the powers that were.

At last, Burroughs was put upon trial. The indictment contained one count only, and set forth, that he, the said Burroughs, at Salem, and on divers days, certain arts, called witchcraft and sorceries, wickedly and feloniously used and practised in and upon the body of one Mary Walcott, of said Salem, single woman, whereby the said Mary is tortured, pined and consumed, *contra pacem Domini Regis et Reginæ, etc.*

To this charge, Burroughs pleaded not guilty, and put himself on trial; and this strange indictment was supported by testimony still more strange.

It appeared in evidence, that being a little man, he had performed feats beyond the strength of a giant. He had held out in one hand, a gun of seven feet barrel, and had carried a full barrel of cider without staggering. To this, he answered, that he did these things to try his power with an Indian, who was present, and did the same. But the witness who saw it, did not, at the time, observe the presence of any one; and therefore the court said that the pretended Indian could have been none other than the devil; and a witness, who had frequently seen him, swore that he looked very like an Indian.

It was testified against him, that having been twice married, he had maltreated his wives;—and it appeared, by the testimony of their relatives, that he laboured to convince them, that if they talked about him and complained, he had the means of knowing their most secret thoughts and words, and would punish them for it.

To this, he replied, that he knew not by what right they thus looked into his family concerns, nor could he understand, how evidence of his domestic discipline could support a charge of witchcraft.

They proved, that at another time, a small party of friends went at a small distance from his house to gather strawberries; and when they returned, a part of the company rode very quick, and saw Burroughs step into the bushes; but, to their utter astonishment, they found him at the house before them, although he walked. In answer to this, he offered to show that one was with him, and therefore must walk as fast as he did; but the court immediately said that this companion must have been the devil also, and would not hear his evidence.

In this way the unhappy man was at last confounded, and as was said, used many twistings and evasions to get off; but with no effect. The jury soon returned a verdict of guilty, and the court passed sentence of death upon him.

He suffered at Salem. When led to the gallows, he mounted the scaffold with a firm step; and after the fatal cord was passed round his neck, he kneeled down, and before an immense concourse, made his dying prayer, at the close of which, even in that extremity, to convince some of his innocence, in an audible voice, he repeated the Lord's prayer, and was launched into eternity.

It has already been stated that nineteen had been executed after legal trials. But Giles Cory, the twentieth, was reserved for a more hideous fate. Seeing the fate of all who had ventured to put themselves on trial, he refused to plead. But the fanatical and bloody court determined, that what they termed the prisoner's obstinacy, should avail him nothing; and immediately he had judgment of *peine forte et dure*, for standing mute, and was pressed to death in the most horrid agony. And this, says an honest historian, is the only instance of this terrible judgment in New-England.

This court now ended its session, and as a new court was constituted by the government, in the vacation, it never sat more.

Yet the prosecutions for witchcraft went on. The accusers had now become a powerful class in society; they felt their importance, and with a strange ambition, they aspired to the letting of more noble blood, than had yet flowed. They even further attempted, with the fearful power they wielded, to check all opposition, and effectually silence any murmurings against their fanaticism, as also to quicken the efforts of those public officers whom they thought remiss in the prosecutions.

Their first attempt in this way, was on Dudley Bradstreet, a magistrate, and son of the worthy governor of that name. He was a man of an excellent disposition, and of an enlightened and liberal understanding; and it had always been with pain, that he had held those examinations upon supposed witchcrafts, which the office he held, imposed upon him.

His reluctance was manifest to all, and the consequence was an accusation of being an accomplice in the crime. The moment this reached his ears, he secretly left the country. His brother was next aimed at, and he fled also. Even the lady of Sir William Phipps, the then governor of the colony, was darkly hinted at, but the magistrates were not quick to hear, and seemed rather to shrink from any investigation. She had lately expressed her sentiments on the subject of witchcraft, in an affair, of which the report was now beginning to creep round the country, in whispers, and was probably the cause of the accusation.

It was this.—During the absence of Sir William, on a certain occasion, a poor woman, confined in prison for the popular crime, and in constant expectation of trial and execution, as a last resort, applied to the compassion of his wife, not very well considering the nature of the favour she asked. But the witty and excellent lady instantly devised an expedient, and it had complete success. Being able to counterfeit her husband's hand with great accuracy, she sat down, made and signed, in his name, a warrant for the discharge of the woman. This she sent by a trusty messenger to the prison-keeper, who having read it, without much reflection, discharged his prisoner, whose friends instantly seized on her, and fled to a place of safety.

The infection was even beginning to spread in Boston, when one who pretended to be afflicted, had accused the Secretary of the Connecticut Colony.

The attempts too plainly showed what spirit actuated the afflicted, and thinking men began to suspect the imposture. Nevertheless, at the next court in January, 1693, the grand jury found fifty bills for witchcraft. But on trial, all but three were acquitted; and those that were condemned, were reprieved by the governor for the king's mercy.

About the same time, an attempt was made in the county of Middlesex, to get up the Essex tragedy. But there was here too much good sense and catholicism; the juries would not render the verdict of guilty, and the project failed.

The infatuation now rapidly declined, as if by common consent, and good men became sensible, too late, though they were unwilling to confess it, that they had been under the dominion of a strong delusion. An attempt was, indeed, made to repair the pecuniary losses that the victims had sustained; but the wounded sensibility and grief, occasioned by the ignominious death of dear relatives, no earthly power could heal.

As for those impostors, who, under the pretence of being afflicted, had exercised upon their countrymen a remorseless tyranny, which would have shamed a Nero or a Caligula, they came at last to be universally odious, and were ever shunned by all classes of society, and the remainder of their days was passed in merited obscurity and contempt. Most of them became

abandoned characters, and practised every sin.

And thus ends the history of witchcraft in New-England; and to every accurate observer it is full of instruction.

Generally, it may be said to teach the danger of suffering our faith to degenerate into credulity; of bewildering the mind with the inscrutable systems of mere theoretic theologists, or the airy forms, the raptures and pretended revelations of ignorant and ambitious visionaries. That of all subjects which can gain the attention of mortals, religion has the least to do with the imagination. It addresses itself to the unbiassed understanding, and through that only, can it safely and effectually come at the conscience and the heart. And lastly, it adds one more proof to the many which have gone before it, that men, when under the influence of fancied religious zeal, and when the imagination has mastered the reason, and unyielding party spirit has expelled the kinder sympathies of nature, will commit acts of atrocity at which humanity shudders. A. C.

FOR THE CHRISTIAN REGISTER.

THE VISITING OF YOUNG PERSONS.

The visits made by young people often fail to be so pleasant and profitable as they might be rendered, in consequence of the want of proper management on the part of their parents.

A young lady, for instance, while no judge of what is proper herself, is sent by her parents to visit a family who have neither been apprized of her coming, nor are in a situation to receive her. But she has come a hundred miles or more, and cannot be sent back without a family quarrel; she must therefore be admitted.

But how is she received? Coldly, and little is done to make her time pass agreeably or beneficially—she enjoys little and learns nothing. She is not pleased with the treatment she receives, nor is the party visited any better satisfied with their part of the interview. Both sides feel aggrieved, perhaps offended, a coldness ensues, and a previous friendship is perhaps forever interrupted. Now all these unpleasant effects might be prevented, and something desirable and improving substituted in their place, if the parents of the children about to leave home would conduct with propriety.

An exchange of visits among the younger members of families differently situated, as from the town to the country, and the contrary, if properly regulated, would be mutually agreeable and highly advantageous.

An arrangement for the purpose, however, should always precede the visit; the convenience and preference of the family should always be consulted—they should appoint the time, duration, &c. Besides, the heads of the family visited should be desired to act the part of parents towards their guests, and these should be directed to consult and obey the former as parents.

Instead of this, young persons are often permitted to go from home while equally destitute of the discretion necessary to conduct themselves, and the disposition to consultand obey those who are qualified and inclined to assist and guide them.

Young persons thus situated are in great danger of becoming unpleasant to others, of injuring their own reputation, and of marring their happiness in life.

The following remarks respecting an amusing event that lately occurred in a certain town in Connecticut, are from the New-Haven Register of December 7th.

The last number of the Religious Intelligencer contains an extremely gross, indelicate, and suspicious comment on the Governor's Proclamation, in the form of a criticism by an unknown clergyman, in the following words:

"The Rev. Mr. B. while reading the Proclamation for Thanksgiving, at the close of the services on the last Sabbath, stopped short after the words 'perfect example,' &c. 'IS THIS ALL?' said he, 'IS THIS ALL? I hope, my friends, you will remember to thank God for the Atonement.'"

We cannot forbear thinking how important the parson must have appeared, while pronouncing such a criticism on the Governor's Proclamation, and seeming to say to his congregation, with an air more easily imagined than described, "see how *learned*, *wise*, and *competent* I am to expose the weakness, or detect the infidelity of our chief magistrate." Whether this puerile criticism, with its publication in the wide-spreading Intelligencer, was designed to represent the Governor as incompetent to form a proclamation, or as infidel concerning the atonement, on account of which he purposely omitted the term, perhaps there will be different opinions, with equal uncertainty, as to the correctness of them. But true it is, if the whole originated in the vanity of the author, and the weakness of the publisher, that the article is calculated to shake the public confidence in our worthy chief magistrate, so far as it shall find intellect reduced to a level with its own character. It has long been the policy of a certain class of politicians in this country, to attack the best ornaments of the nation by oblique insinuations concerning the orthodoxy of their religion, fully confident that no theme could more successfully sink them in the public estimation.

As to the governor's proclamation, we do not hesitate to say, that, for correctness of composition, purity of sentiment, and the spirit of piety and devotion which it breathes, it would do honour to any body of divines in the world;—and the publishing of a shallow criticism upon it, has nothing manly or dignified in it, except the prudent concealment of the author's name.

RELIGIOUS INTELLIGENCE.

Extract of a letter lately written by Rev. Mr. Ward from India, to his friend in England.

One tribe of Hindoos puts to death its female offspring; a few were saved by the benevolent efforts of Col. Walker, when in India, but since his return the very families among whom the horrible practice had ceased, have again returned to the work of murder—not one survives. In and around Benares infanticide is practised to a horrible extent. Many mothers, in fulfilment of a vow entered into for the purpose of procuring the blessing of children, drown their first born. When the child is two or three years old, the mother takes it to the river, encourages it to enter as though about to bathe it, but suffers it to pass into the middle of the current, when she abandons it, and stands an inactive spectator, beholding the struggles and hearing the screams of her perishing infant.—At Saugor Island, formerly, mothers were seen casting their living offspring among a number of alligators, and stand to gaze at these monsters quarrelling for their prey, beholding the writhing infant in the jaws of the successful animal, and standing motionless while it was breaking the bones and sucking the blood of the poor innocent.

Six Indian youths, five of them Cherokees, and one of them a Delaware, have lately left the Conwall School, (Con.) for the Western Missionary stations, to be employed there as teachers in the Indian schools, &c. They excited great attention at Charleston, (S. C.) and at a public meeting two of them addressed the assembly. The following statement of a part of the address of one of them is given in the Southern Intelligencer.

He spoke of the early possession of the Cherokees in Carolina, the wars that formerly existed between his nation and this state. He said, "I call you not intruders, but these plains were formerly possessed by my ancestors, where they enjoyed all the comforts of life and all the pleasures of the chase." He spoke in rather severe terms of those who disbelieved in the practicability of Indian civilization. He entered into a detailed statement of the Cherokee nation, which was certainly an evidence of considerable progress from the savage state. He stated that many of the inhabitants had large possessions in cattle and great produce from their farms, that the men were versed in the arts of husbandry, and the females in those of domestic life. During the course of his remarks he observed "One of our chiefs has said, if the government of the United States will help us we shall be glad, but if not, we will shew the world, by the efforts of our beloved missionaries and our own, that Indians are capable of civilization."

The Virginia Diocese of the Episcopal Church has lately employed the Rev. Mr. Page, of Frederick, (Va.) to traverse the western counties of Virginia, for the purpose of ascertaining the state of the episcopal churches in those parts, and the disposition of the people to encourage establishments of episcopal worship. From the report of Mr. Page it appears that the number of episcopal churches is quite small, and that most of them are languishing. There is, however, a considerable population scattered over the different counties who are strongly attached to this mode of worship, and who are zealous in their endeavours to promote the organization of churches, and the establishment of a regular ministry.

The Episcopal Church at Windsor, Vt. has lately been consecrated by the name of St. Paul's, and the Rev. George Leonard (formerly of Canterbury, Con.) instituted as Rector.

From Oct. 10 to Nov. 20 the sum of $419,49 was received by the agent of the New-England Tract Society.

We understand that the Congregational Society in Brunswick, have invited Mr. Asa Mead, of Meredith, N. H. to settle with them in the ministry. He has accepted the call, and will be ordained on Wednesday, the 18th inst.

Portland Gaz.

GENERAL INTELLIGENCE.

SEVENTEENTH CONGRESS.

The day appointed by the Constitution for the assembling of Congress was Monday, Dec. 2. On this day thirty-six members of the Senate appeared and took their seats. The number present at the organization of the House was one hundred and sixty. The usual joint committee was appointed to wait on the President and inform him that the two Houses were ready to receive any communication he might please to make. His Message was received on the day following, at 12 o'clock.

On Tuesday, in Senate, a resolution was offered by Mr. Lanman, proposing that two chaplains, *of different denominations* be appointed, one by each House, to interchange weekly, which was read and passed to a second reading.

It was ordered that the Senate meet at 12 o'clock, till further order.

On Wednesday, no business of moment was transacted.

On Thursday, it was agreed that Monday should be the day for the choice of standing committees. Notice was this day given by Mr. Johnson, of (Ky.) that on Monday he should ask leave to bring in a bill to abolish imprisonment for debt.

House of Representatives.

Reports of the number of clerks, and other officers, belonging to their different departments, were offered by the Secretaries of State, Treasury, War, Navy, and the Postmaster General.

On Tuesday, the House proceeded to the choice of a clerk, to supply the place of Mr. Dougherty, deceased. The number nominated for the office was twenty. On the eleventh balloting, Mr. Matthias St. Clair Clark, of Pennsylvania, was found to be elected.

On Wednesday, the House agreed to the resolutions of Mr. Taylor, by which the President's Message was committed to various committees according to the various subjects treated. The usual standing committees were also appointed.

On Thursday, after four ballotings, the Rev. Mr. Breckenridge, of Kentucky, was chosen chaplain, on the part of the House. There were eight candidates. The Rev. Mr. Sparks, of Baltimore, the late chaplain of the House was not a candidate.

The 22d of December, the Anniversary of the Landing of the Fathers at Plymouth, happens this year on Sunday. The Trustees of the Pilgrim Society have invited the Rev. Dr. Porter, of Roxbury, to officiate on that day, in the First Church in Plymouth.

It appears, by letters from New-Orleans, that the sickness in that place continued as late as Nov. 6.

Capt. Partridge, Principal of the Military and Literary Academy at Norwich, Vt. is now in this city, delivering lectures on subjects connected with military tactics. His lectures are mentioned in favourable terms, by men of science and taste.

A meeting of merchants and importers of this city was holden on Wednesday, and a committee was chosen for the purpose of drafting a respectful *Memorial* to be presented to Congress, on the subject of the *operation of the existing Revenue Laws*. The committee consisted of *Messrs. T. H. Perkins, Israel Thorndike, Caleb Loring, John Tappan, and William Appleton, Esqrs*,

The meeting was adjourned to this day at 12 o'clock.

Loss of the U. S. Schooner Alligator.

Norfolk dec. 4.—The brig Ann Maria, Somers, of New-York, arrived here yesterday morning from Matanzas, with the officers and crew of the U. S. Sch. Alligator, Lieut. Dale, commanding, taken from the wreck of that vessel on Carysford Reef (coast of East Florida) on the morning of the 21st of Nov. The Alligator had touched at Matanzas after her affair with the pirates, and sailed thence for this port on the 18th of Nov. with the above brig Ann Maria under convoy. On the 19th, between 10 and 11 o'clock, when every exertion was made by throwing over the guns, &c. to lighten her off, but without success, and finding that nothing better could possibly be done, the crew abandoned and blew up the vessel, and went on board the Ann Maria, which was then in the offing.

The officers and crew are all in excellent health.

Military.—We understand that William Sullivan, Esq. Brigadier-General of the third Brigade of the Militia of this Commonwealth, and Henry A. S. Dearborn, Esq. Brigadier-General of the first Division, have resigned their respective commissions.

Fire.—In Saco, at half-past 8 o'clock, on Sunday evening last, a fire broke out, by which two houses and two barns were consumed. Though other buildings were greatly in danger, yet, by the spirited exertions of the citizens, they were saved.

The late story of a great discovery in tanning in England, has been contradicted.—Another discovery, by which much time and weight is saved, has been for some time in use.

By accounts from Smyrna, as late as Sept. 30, it is stated that the Greeks continue their superiority to the Turks in the Morea. We are told that the Persians are equally successful against the Turks.

New Theory of the Tides.—Capt. Walter Forman, of the Royal Navy, has lately written a treatise, in which he advances a new Theory of the Tides. He has addressed himself to the members of the Astronomical Society on the subject.

By the latest advices from Brazil, we are informed that the young prince Don Pedro had been proclaimed Emperor, and had declared war against Portugal.—The only cities on the coast of Brazil that remained in possession of the royalists, were Bahia and Pernambuco.

It is reported that a small squadron, consisting of one 74, and nine smaller vessels, with 2000 troops has sailed from Portugal for Bahia, to reinforce the Royalists now in that place.

Errata.—In the last number of the Register, page 66, second column, after the last line but two of the second paragraph of editorial remarks, insert the following line—"number of liberal candidates is compared with the"—so that the whole sentence shall read thus,

"If the number of orthodox candidates was as small, in proportion to the number of good orthodox parishes, as the number of liberal candidates is, compared with the number of liberal parishes, &c.

Also in the last line but two of the same column, for *adopted* read *adapted*.

The late hour at which Communications are sometimes received, obliges us occasionally to put the paper to press in such haste as to prevent the printer from issuing it with that correctness which he desires, and at which he will always sedulously aim.

MARRIED,

In this city, Mr. Justin Lord to Miss Catherine Emily Bradley—Mr John Waldron to Miss Pamelia Thayer—Mr. Jacob Hill to Mrs. Jerusha Miles—Mr. Wm. Badger, jr. to Miss Elizabeth H. Richardson—Mr. Levi Wright to Miss Mary Bethune.

Mr. Stephen Gulliver to Miss Mary Lincoln Bayley.

It Portland, Mr. William H. G. Johnson to Miss Sarah Hill.

In Salem, Mr. Thomas P. Bancroft to Miss Hannah Putnam, daughter of the Hon. Judge P.

In Easton, by Rev. Mr. Sheldon, Mr. Nahum Pool to Miss Lydia Harvey, both of E.

DIED,

In Medford, yesterday morning, suddenly, the Rev. David Osgood, D. D. aged lxxv,—the venerable pastor of the Church and Society in that town. The funeral solemnities will take place in the Meetinghouse in Medford, to-morrow, (*Saturday*,) at half past one o'clock, when a Sermon will be preached by the Rev. Dr. Holmes, of Cambridge. The neighbouring clergy, together with the friends and acquaintance who may be desirous to testify their respect to the memory of the late Dr. Osgood, are invited to attend.

In this city, on Wednesday last, Isaac Rand, M. D. A. A. S. aged lxxx, late President of the Medical Society of this Commonwealth—a man alike eminent in his profession, and revered for his virtues in private life.

In this city, on Wednesday, Mrs. Catharine Carter, aged 68.—Miss Grace Foster Apthorp, aged 23, eldest daughter of John T. Apthorp, Esq.—Mrs. Nancy P. Richardson, widow of the late Capt. Nathaniel H. Richardson.—Horatio, son of Capt Henry Valentine, aged 7.—Emeline, daughter of Jonathan Jewett, aged 5.

In Farmington, Benjamin Whittier, Esq. aged 85.

In Hingham, on Thursday 5th inst. Mrs. Rebecca Lincoln, aged 79, widow of the late Mr. Mathew Lincoln.

In Sterling, Mr. Dixon Hall, an overseer and part owner of the Sterling Cotton Manufactory. He was instantly killed on Friday last by being caught in the band of a drum, and drawn up amongst the machinery.

In Lynn, Miss Rachel Alley, aged 19, only daughter of Mr. Solomon A.

In East-Bridgewater, Mr. Isaac Keith, aged 64.

In Calcutta, Mr. Frederick Wild, aged 26, only son of Mr. Jonathan Wild, of this city.

In New-Orleans, Mr. Samuel Sawyer, of Boston, aged 22.—Mr. Oliver Gray, son of Mr. John Gray, of Barnstable.

In Belfast, Me. Mr. Thomas Cunningham, jr. aged 43.

In Harvard, on the 5th inst. Mrs. Hannah, wife of Mr. Samuel Barnard, aged 59.

In Medford, Master Octavius Brooks, aged 9, youngest son of Peter C. Brooks.

Deaths in Dublin, N. H.—Aug. 29, Miss Sally Childs, aged 24.—Sept. 21, Miss Ednah B. Cobb, aged 24.—Oct. 4, Mr. Alexander Emes, aged 18—Mr. Nathaniel Watts—21, Capt. Samuel Mason, aged 52—27, Mr. Luke Belknap, aged 35—Nov. 7, Mr. Seth Cobb, aged 26—21, Mr. Daniel Albert, aged 96—25, Miss Harriet Mason, aged 17—29, Miss Rachel Mason aged 15.

NOTICE.

ANY person having in his possession a small volume *On the Nature and Cure of Cancer*, by Dr. Farr, of London, would confer a great favour on a gentleman who cannot procure a copy in this city, by lending it for a short time. If left at this office it shall be returned in a few days, or the gentleman would be glad to purchase the volume if to be disposed of.

Dec. 13

THE OLD MAN's CALENDAR.

FOR SALE at this office, price 25 cents, The Old Man's Calendar, a small work lately advertised to be published by Messrs. Cushing & Appleton, Salem. Those who have subscribed for the work may receive their copies by calling at this office.

eptf Dec. 13

GENEVA CATECHISM.

WANTED fifty copies of the First Part of the *Geneva Catechism*.—Any person having in his possession this, or a smaller number, is requested to forward them to this office with his bill; and any person possessing information where they may be obtained, will confer a favour by communicating it to the Editor.

THREE IMPORTANT QUESTIONS.

FOR SALE at this office—"Three important questions answered, relating to the Christian Name, Character, and Hopes. By Henry Ware, pastor of the second church in Boston." Nov. 15.

NOTICE.

A YOUNG LADY, whose education has qualified her for the purpose, wishes a situation in or near Boston, as assistant in a school, or governess in a private family where there are children from 5 to 15 years of age. Inquire at this office.

Nov. 22.

NEW BOOKS FOR YOUTH.

JUST PUBLISHED, and for sale at No. 47 Marlboro'-street, corner of Franklin-street,

THE PARENTAL MONITOR. By Mrs. Bonhote. First American, from the third London edition. Price 50 cents.

THE ORPHAN. By Mrs. Opie. A tale, founded on a well known fact.

THE REVENGE. By Mrs. Opie.

THE UNCLE AND NEPHEW. By Mrs. Opie.

In the press and will be published shortly.

THE BROTHER AND SISTER. By Mrs. Opie.

Nov. 22.

NEW SUBSCRIBERS for the second volume of the Christian Register can have the previous numbers of this volume for 4 cts. per copy, and also the first volume neatly bound for $2,50. Subscribers who wish the first volume bound, can have it done by leaving them at this office, for 75 cts.

NINEPENCE per copy will be given at this office for No. 51, of the first volume of the Christian Register.

Rev. Mr. Gray's Sermon.

SECOND EDITION.

JUST published, and for sale at this office—*price $1,25 per doz. 12 1-2 cts. single*, "A SERMON *on the Religious Opinions of the Present Day*, delivered in two parts, morning and afternoon, on Lord's day, Sept. 23, 1821, to the Church and Congregation on Jamaica Plain, Roxbury, by Thomas Gray, A. M. their pastor, published by request of the hearers."

The rapid sale of the first edition of this valuable and interesting Sermon, and the repeated inquiries that have been since made for it, have rendered it expedient to publish a second edition, to which is added a number of valuable and interesting notes. *Nov.* 15

POETRY.

The following poetical effusion seems to have been called forth by the account of the transactions which terminated in the death of Lieut. Allen. We preface them by the pertinent remarks that accompany them in the Centinel.—To some, perhaps, the indignation which the writer manifests at the outrages committed on our seamen may appear to approach too nearly to a spirit of revenge. So far as these lines countenance any thing of this nature, so far they are to be disapproved. A consideration of the aggravated circumstances which gave rise to them, will perhaps palliate whatever appearance they carry of a retaliating spirit.

THE "ASYLUM OF PIRATES."

It is unjust to condemn on *ex parte* evidence; but it does appear that the Spanish authorities of Cuba (notwithstanding all their protestations to the contrary) have not done their duty to prevent that island from being, in fact, an "*Asylum of pirates.*"—Until they do this, they must expect the execration of the civilized world; and they are receiving it. The following is a sample, copied from the New-York Commercial Advertiser of Saturday last, and written by a poetical friend of the editor, at his request, and furnished *impromptu* from his desk:

APOSTROPHE TO THE ISLAND OF CUBA.

There is blood on thy desolate shore,
Thou island of plunder and slaves!
Thy billows are purpl'd with gore,
And murder has crimson'd thy waves;
The vengeance of nations will come,
And wrath shall be rain'd on thy head,
And in terror thy voice shall be dumb,
When they ask for their brothers who bled.
Thy hand was not stirr'd, when their life-blood was spilt;
And therefore that hand must partake in the guilt.

Thou art guilty or weak—and the rod
Should be wrench'd from thy palsied hand;
By the pirate thy green fields are trod,
And his steps have polluted thy land:
Unmov'd is thy heart and thine eye,
When our dear-ones are tortur'd and slain;
But their blood with a terrible cry
Calls on vengeance, and calls not in vain;
If Europe regard not—our land shall awake,
And thy walls and thy turrets shall tremble and shake.

The voice of a world shall be heard,
And thy faith shall be tried by the call;
And that terrible voice shall be fear'd,
And obey'd—or the proud one shall fall.
Enough of our blood has been shed
In watching and fighting for thee;
If thy foot linger still—on thy head
The guilt and the vengeance shall be:
We have sworn that the spirit of ALLEN shall lead,
And our wrath shall not rest, till we finish the deed.

MISCELLANY.

FESTIVAL OF THE HEBREWS.

In addition to what has been stated respecting the customs of this ancient people, the following particulars may be interesting to many of our readers:—

One of their greatest festivals, viz. the Tabernacle, commences on Sunday evening, when will be a grand display of some of the first vocal performers in the kingdom. Mr. Braham will assist, as will also Professor Detnetz, first reader in the grand hymn of Hallelujah, &c. &c. at their synagogue in Duke's-place, and where the Rev. Dr. Herschell will assist, robed in the ancient costume, decorated with the ephod and breast-plate, as supposed to have been worn by their High Priest Aaron, on grand festivals in those days, and which now commence on the 29th Sept. and continue to the 7th Oct. The Jews, in imitation of their forefathers, keep open house, each according to his means; this has been a very ancient custom with them, but has not been observed for the last three hundred years, according to the Talmud. The same exhibition will be on the days above named at the synagogue in Leadenhall-street, under the superintendance of the principal singer, Rabbi Leo from Manheim. The following curious ceremony will also take place at the synagogue, during the feast of the Tabernacle, called the Procession of the Palms:—

During this feast they appear at the synagogue with one branch of palm-tree, three of myrtle, and two of willow, all tied together, which they carry in their right hand, and in the left a branch of lemon-tree with its fruit; these they bring so near as to touch each other, and as they run them round, shake them first towards the east, then to the south, afterwards to the west, and lastly towards the north. The palm, bearing an insipid fruit, is the emblem of the hypocrite; the myrtle, which, though barren, has a most agreeable smell, is that of such as perform good works without the law. The willow is the symbol of the wicked, and the lemon of the just. They go in procession round the desk with these branches in their hands, which was formerly performed round the altar at Jerusalem. The seventh is a grand day. They then lay aside all but the willow bough, and go seven times round the desk. The prayers are repeated faster than usual, for this reason, that during their journey in the desert, they were obliged to be quick in every thing, even in divine service. Seven copies of the law are taken out of the Hechal, the desk set with flowers, and because this and the succeeding day, which is the 8th day of the festival, are days of rejoicing for the synagogue, they abandon themselves to such excess of joy as surprises those who do not penetrate into the mysteries of the Hebrew ceremonies. They move and toss themselves to and fro with great agitation, repeating their prayers with much noise and haste, and strike the benches with their willow branches. The seven turns round the altar are performed (as they say) in memory of Joshua's procession round the walls of Jericho. The festival begins at home with the blessings, succeeded by a supper, and they divert themselves at the table in the best manner they are able. Private devotion must succeed the public. During the Festival of the Tents they ought to lodge in their tents.

London Courier.

BOSCAWEN CIRCULATING LIBRARY.

In the town of Boscawen, N. H. the following method has been adopted for doing much good with little expense. A circulating Library is established on the following principles:

"1. A Society is formed with a constitution, according to which one dollar constitutes a person a member for life. The money thus collected is laid out in valuable books and tracts, which are considered as the property of the society.

2. The society meet once a year to choose officers, and to inquire into the state of the Library. The officers do the business of the society for the ensuing year. They divide the books and tracts into as many parts as there are districts in the town or parish; appoint a librarian in each district for a year; to each librarian they commit a share of the books, with orders for all persons within the district, the poor as well as the rich, to be allowed to take books to read, free of expense. After having been read, the books are to be returned to the librarian.

3. As often as the officers shall think proper, the several shares in the hands of the librarians are to be shifted from one to another, that the people in the several districts may in rotation have an opportunity to read each share of the books.

4. It is proposed to increase the library by collecting donations or contributions in the several districts."

The method adopted by this society so happily unites economy with benevolence that it is not easy to see how more good could be done with so little expense. In this way the poor of a town who are not able to become members of the society, and those who are too covetous to buy books are freely allowed an opportunity to read, that they may become wiser and better.

Recently a whole set of the numbers of the Friend of Peace was purchased for this Circulating Library. Of course all the members of a large parish may have an opportunity to become acquainted with the objects and arguments of the Peace Society. By this simple arrangement, for three dollars to a parish, every family in it may read thirty numbers of the Friend of Peace; and should this plan be generally adopted, it will be but a few years before the people of the United States will understand that public war is as unnecessary and as wicked as private duelling, or any other species of fighting or manslaughter. When they shall have been thus far enlightened, we may hope that they will peaceably discharge their debts for past wars, then forever discard the war policy, and study the things which tend to peace.

Friend of Peace.

In a recent excursion through the New-England States, we found the following letter from BENJAMIN FRANKLIN, to JOSIAH QUINCY, dated *Passy, Sept.* 11, 1783, which we believe has not been published in any compilation of his works.—*Phil. Aurora.*

Mr. Storer told me not long since that you complained of my not writing to you. You had reason; for I find among your letters, two unanswered. The truth is, I have had too much business to do for the public, and too little help allowed me; so that it became impossible for me to keep up my private correspondences. I promised myself more leisure when the definitive treaty of peace should be concluded. But that, it seems, is to be followed by a treaty of commerce, which will probably take up a good deal of time, and require much attention. I seize this little interim to sit down, and have a chat with my friends in America.

I lament with you, the many mischiefs, the injustices, the corruption of manners, &c. &c. that attend a depreciating currency. It is some consolation to me, that I washed my hands of that evil, by predicting it in Congress, and proposing means that would have been effectual to prevent it, if they had been adopted. Subsequent operations that I have executed, demonstrate that my plan was practicable. But it was unfortunately rejected. Considering all our mistakes and mismanagements, it is wonderful we have finished an affair so well and so soon! Indeed, I am wrong in using that expression. *We have finished our affairs* so well—our blunders have been many, and they serve to manifest the hand of Providence more clearly in our favour, so that we may much more properly say, "These are thy doing, O Lord, and they are marvellous in our eyes!"

Mr. Storer, whom you mention to me, is now in England. He needed none of the advice you desired me to give him. His behaviour here was unexceptionable, and he gained the esteem of all that knew him.

The epitaph on my dear and much esteemed young friend, is too well written, to be capable of improvement by any corrections of mine;—your moderation appears in it, since the natural affection of a parent has not induced you to exaggerate his virtues. I shall always mourn his loss with you, a loss not easily made up to his country.

How differently constituted was his noble and generous mind from that of the miserable calumniators you mention! Having plenty of merit in himself, he was not jealous of the appearance of merit in others, but did justice to their characters with as much pleasure, as these people do injury: It is now near two years since your friendship induced you to acquaint me with some of their accusations. I guessed easily at the quarter from whence they came: but conscious of my innocence, and unwilling to disturb public operations, by private resentment or contentions, I passed them over in silence, and have not till within these few days taken the least step towards my vindication.—Informed that the practice of abusing me continues, and that some heavy charges are lately made against me, respecting my conduct in the treaty, written from Paris, and propagated amongst you, I have demanded of all my colleagues that they do me justice, and I have no doubt of receiving it from each of them. I did not think it necessary to justify myself to you, by answering the calumnies you mentioned. I knew you did not believe them. It was impossible that I should, at this distance, combine with any body to urge the redemption of the paper on those unjust terms, having no interest in such redemption. It was impossible that I should have traded with the public money, since I have not traded with any money, either separately or jointly with any other person, directly or indirectly, to the value of a shilling, since my being in France. And the Fishery, which it was said I had relinquished, had not then come in question, nor had I ever dropped a syllable to that purpose, in word or writing; but was always firm in this principle, that having had a common right with the English to the Fisheries, while connected with that nation, and having contributed equally with our blood and treasure, in conquering what had been gained from the French, we had an undoubted right, in breaking up our partnership, to a fair division. As to the two charges of age and weakness, I must confess the first; but I am not quite so clear in the latter; and perhaps my adversaries may find that they presumed a little too much upon it when they ventured to attack me.

But enough of these petty personalities—I quit them to rejoice with you in the peace *God has blessed* us *with*, and in the prosperity it gives us a prospect of. The definitive treaty was signed the 3d inst. We are now friends with England, and with all mankind. May we never see another war! for, in my opinion, *there never was a good war or a bad peace.*

Adieu, and believe me ever,
My dear friend,
Yours most affectionately,
B. FRANKLIN.

From Porter's Travels in Georgia, Persia, Babylonia, &c.

BABYLON.

It was not till after the destruction of Nineveh, by the father of Nebuchadnezzar, that Babylon attained its acme of glory under the great prince himself. And in advancing towards its prodigious remains, it may not be disagreeable to refresh our memory of the subject a little, by a clear view of the city, as it is represented in the description of our best authorities.

According to Herodotus, the walls were sixty miles in circumference, built of large bricks, cemented together with bitumen, and raised round the city in the form of an exact square; hence they measured fifteen miles along each face. They were eighty-seven feet thick, and three hundred and fifty high, protected on the outside by a vast ditch, lined with the same materials, and proportioned in depth and width to the elevation of the walls. They were entered by twenty-five gates on each side, made of solid brass, and additionally strengthened by two hundred and fifty towers. Within these walls rose the multitudinous streets, palaces, and other great works at Babylon: including the temple of Belus, the hanging gardens, and all the magnificence which constituted this city the wonder of the world. A branch of the Euphrates flowed through the city from the north to the south, and was crossed by a strong bridge, constructed at the foundation of large stones, fastened together with lead and iron. While it was building, the course of the river was turned into a large basin, to the west end of the town, which had been cut to the extent of forty miles square, and seventy-five feet deep, for a yet nobler purpose; to receive the same ample stream, while the great artificial banks were erecting of brick, on each side of the bed of the river, to secure the country from its too abundant overflow. Canals were cut for the purpose also; one of these led to the immense basin already described, which, when required, disembogued the river into its immense bosom; and always continued to receive its superflux, returning the water, when necessary, by various sluices, to fructify the ground. During the three great empires of the east, no tract appears to have been so well reputed for fertility and richness, as the district of Babylonia: and all arising from the due management of this mighty stream. Herodotus mentions, that even when reduced to the rank of a province, it yielded a revenue to the kings of Persia that composed half their income.—And the terms in which the Scriptures describe its natural, as well as acquired supremacy, when it was the supreme city, evidence the same facts. They call it "Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency. The lady of kingdoms, given to pleasure; that dwelt carelessly, and said in her heart, I *am*, and there is none else beside me." But say—"She sits as a widow on the ground. There is no more a throne for thee, O daughter of the Chaldeans." And, for the abundance of the country has vanished as clean away, as if the "besom of desolation" had indeed swept it from north to south; the whole land, from the outskirts of Bagdad, to the fartherest stretch of sight, lying a melancholy waste.

From the Salem Gazette.

In looking over a Massachusetts Register for the year 1773, I find there were then 57 settled ministers in the county of Essex, three of whom are now living, remaining pastors of the same churches of which they were at that time; and those three live within ten miles of each other, viz.: Joseph Dana, D.D. of Ipswich; Manasseh Cutler, LL. D. of Hamilton; and Rev. Daniel Fuller, of Gloucester. The number of settled ministers belonging to the county is 67; an increase of only ten in forty-nine years.

In the counties of Suffolk and Norfolk, not one now remains of that goodly number of venerable men that were then stationed on the walls of the spiritual Jerusalem.

In Middlesex, I find the venerable Henry Cummings, D. D. still the settled minister at Billerica.

In the county of Worcester, the Rev. Joseph Sumner, D. D. still remains settled at Shrewsbury, and the Rev. John Cushing, at Ashburnham.

In the whole State of Maine, I find but one minister, who was then settled, now remaining, and that is the Rev. Samuel Eaton, of Harpswell; at least, according to the Register of 1820, he was then living.

Of nearly four hundred settled ministers in this State and Maine in the year 1773, but seven remain as settled ministers of the same churches of which they were the pastors at that time.—In view of these facts, are we not ready to exclaim—"Our fathers, where are they? and the prophets, do they live forever?" May those venerable fathers in the ministry who have now remained for half a century, be duly appreciated for their "works of faith and labours of love; and having been instrumental in turning many to righteousness, "may they shine as stars forever and ever."

Geographical Notes of Bombay.

"This is an island in the Indian sea, near the west coast of Hindostan, about 21 miles in circumference; 1010 miles from Calcutta; Lon. 72, 38, E. Lat. 18, 57, N. within the torrid zone. It is the seat of one of the English presidences, under the East India company; and is the capital of all the British settlements in the west of Hindostan. The city is about a mile in length. A late census gives a population of 161,550 of the following classes:—British, 4,300; native Christians, (Portuguese Catholics and Armenians,) 11,500; Jews, 800; Mahometans 22,000, Parsees 13,150, Hindoos 103,000. The Jews and Mahometans and Catholics are here, as in every place, strongly addicted to their several superstitions. The Armenian Christians have little of religion but the name, and very few of the English settlers manifest the power of it. The Hindoos, forming nearly two thirds of the population, generally speak the Mahratta language, and the Parsees the Guzerattee. Every class in this mixed multitude need the preaching of the Cross of Christ, while each presents its peculiar impediments to its progress. The soil of the island is fertile. The water is brackish, and the inhabitants are dependent on the clouds for a supply. The climate is rather unhealthy. This place has an extensive commerce. This circumstance, and its vicinity to a vast population on the continent, renders it an excellent station for the heralds of the cross.

Salsette also belongs to the English, is a larger island to the north of Bombay, and is separated from it by a narrow channel. This is fertile in rice, fruit, and sugar."

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